

ARTICLES

to be enquired of within the
Dioces of Canterbury, in the Me-
tropolitall and Ordinary visita-
tion of the moste Reuerend father in God,
MATTHEW, by the prouidence of God,
Archbishop of Canterbury, Primate
of all Englande, and Me-
tropolitane,

In the yeare of our Lorde GOD,
M. D. LXXIII.

M.



C.

Imprinted at London,
by Reginalde Wolfe.

Handwritten notes in the right margin:
For copye
of the
Articles
of Religion
as theye
were
firste
published
in the
year 1549
by
Thomas
Craike
Printer
to the
Queene
at
London
1573

1573

ARTICLES

of the Corporation of the City of London

in the year of our Lord one thousand six hundred and

seventy and eight

the first day of January

in the year of our Lord one thousand six hundred and

seventy and eight

in the year of our Lord one thousand six hundred and

seventy and eight

C

of the Corporation of the City of London

in the year of our Lord one thousand six hundred and

seventy and eight

Articles to be inquired of.



In primis, whether the Diuine seruice be saide or songe by your Minister or Ministers in your seuerall Churches duely and reuerently, as it is set forth by the lawes of this Realme, without any kinde of variation. And whether the holy Sacramentes be likewise ministr'd reuerently, in suche manner as by the lawes of this Realme, and by the Queenes Maiesties Injunctions, and by the aduertisements set forth by publike authority, is appointed and prescribed.

Item, whether you haue in your parish Churches all thinges necessary and requisite for Common prayer and administration of the Sacramentes, specially the booke of Common prayer, the Bible in the largest volume, the Homilyes, with the Paraphrases of Erasmus: A conuenient Pulpit well placed: A comly and decent table for the holy Communion, covered decently, & set in place prescribed by y^e Queenes Maiesties Injunctions. The Chesse or boxe for the poore men, and all other thinges necessary in and to the premises. And whether your Altars bee taken downe, accordinge to the commaundemente in that behalfe geuen.

Item, whether your Priests, Curates, or Ministers doe vse in the tyme of the celebration of Diuine seruice to weare a surples, prescribed by the Queenes Maiesties Injunctions, and the booke of Common prayer.

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prayer.

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prayer. And whether they doe celebrate the same diuine seruice in the Chauncell or in the Church, and do vse all Rites and orders prescribed in the booke of Common prayer, &c. and none other.

4 Item, whether your Curates or ministers do publicly in their open Churches reade in manner appointed, the Queenes Maiesties Injunctions and Homelies, the Aduertisements latelye sette forth by publique authoritie. And whether the same in all poyntes be duely obserued.

5 Item, whether your Curates or ministers or anye of them, doe vse to minister the Sacrament of Baptisme in Basons, or els in the Fonte standing in the place accustomed. And whether the same Fonte bee decently kepte. And whether they doe vse to minister the holpe Communion in wafer breade according to the Queenes Maiesties Injunctions, or else in common breade. And also whether they do minister in any prophane Cuppes, Bowles, dishes, or Chalices heretofore vsed at Masse, or els in a decent Communion Cuppe provided and kepte for the same purpose onely. And whether the communicantes doe vse to receaue the holy Communion standing, sittinge, or els kneelinge.

6 Item, whether ymages and all other monuments of ydolatry and superstition bee destroyed and abolished in your severall parishes: And whether your Churches and Chauncelles be well adorneed and conveniently kepte without waste, destruction, or abuse of anye thinge. Whether the roode losse bee pulled
downe,

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downe, accordinge to the order prescribed: and of the partition betweene the Chauncell and the Churche be kepte. Whether your Churcheyardes be well fenced and cleanly kepte. Whether anye sale haue been made of your Churche goods, by whome and to whome, and what hath been done with the monye thereof comminge. Whether your Chauncels and Parsonages be well and sufficiently repayred: Whether anye man haue pulled downe or discouered anye Churche, Chauncell, Chappell, Almes house, or suche like, or haue plucked downe the bells, or haue felled or spoyled any wood or timber in any Churche yarde.

Item, whether there be any Parsons that intrude **7** them selfe, and presume to exercise any kinde of ministry in the churche of God, without imposition of handes and ordinarie auctoritie. Whether theire Churche or Chappell bee serued with anye readers. Or whether anye Minister doe remoue from anye other diocese to serue in this, without letters testimoniall of thordinarie from whome he came, to testifie the cause of his departinge thence, and of his behauiour. Or any beyng once preist or Minister, that dothe not minister, or fremente and resorte to the Common prayer now vsed, and at times appoynted communicate. And whether anye suche doe goe and boaste himselfe like a laye man.

Item, whether your Parsons and Vicars be **8** residue continually vppon theire benefices: Whether they giue themselves to deuoute prayer, discrete reading of the Scripture, and godly contemplacion, and releue

relieve þ poore charitably to their habilitie, according to the Queenes Injunctions. Whether they pray for the prosperous estate of the Queenes Maiestie, as is prescribed in her graces Injunctions.

9 Item, whether anye of youre ministers dothe or hath admitted anye notorouse sinner or malicious person out of Charity, without iuste penance done and reconciliation had, to receaue the holy Communion: or any that hath not receaued the same accordinge as to a Christian appertayneth, and by the lawes it is appoynted. And whether you doe heare or knowe any that dothe vse to saye or heare the priuate Masse, or doe vse any other seruice then is prescribed by the lawes of this Realme.

10 Item, whether youre ministers doe call vpon fathers, mothers, and maysters of yowthe, to bringe them vp in the feare of almighty God, in obedience and in conueniente occupations. Whether they bee peacemakers, and exhorthe the people to obedience to their Prince, and to all other that be in aucthority, to charity and mutuall loue amonge themselves. Whether they giue themselves to superstition, & bee maintainers of the vnlearned people in ignorance.

11 Item, whether your Persons, Vicars, & Curates be common gamesters, hunters, haunTERS of tauerne or alehouses: Suspected of anye notable crime: Faulters of forrein powers, letters of good religion, preachers of corrupte doctrine: Stubborne or disobedient to lawes and orders. Whether they bee geuen to filthy lucre. Whether they bee light eyther in exam-
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ple of lyfe, or in vnwont and vnseemly apparrell.

Item, whether anye of your benefices bee vacant, 12
how longe they haue bene vacant: who is Patron.
Whether they bee anye laye or temporall men, (not
beinge within ordets) or children, or anye other
(within age) that hath or enioyeth any benefice or
spirituall promotion: any Patron that suffereth any
benefice to be vacant, and taketh the tithes and other
fructis to himselfe.

Item, whether your Ministers keepe their reg- 13
sters well, and doe present the copy of them once eue-
ry yere by Indenture, to the Ordinary or his offi-
cers. And teach the Articles of the faythe, and the
Tenne Commaundementes, and the Lordes pray-
er, as is prescribed them in the Catechisme.

Item, whether your parsons and Vicars haue 14
any other or mo benefices, where and in what Coun-
try they bee: Whether they came by them by Sym-
ony, or other vnlawfull meanes. Whether they doe
let their benefice to farme, or els keepe them in their
owne handes. Whether they keepe hospitalite or
not. Whether in their absence they leaue their cures
to honest, learned, or expert Curates. Whether they
make their ordinarie Sermons, accordinge to the
Queenes maiesties Injunctions. Whether they ad-
mitte anye to preache vnlicensed, or put by anye that
hath license. Whether they reade the Queenes Ma-
iesties Injunctions as they ought to doe, and saye
their Seruice sensibly and distinctly.

Item, whether the laye people be diligent in com- 15
munge

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minge to the Church on the holy dayes, and with all humblenes, reuerentlye and deuoutelye doe gyue themselves to the hearinge of Common prayer in the tyme thereof, and otherwise occupye themselves in priuate prayers, readinge of Scriptures, or other vertuose exercise. If any bee negligent or wilfull. Whether the forfaitur bee leuyed on their goodes to the vse of the poore, accordinge to the lawes of this Realme in þ behalte prouided. And what mony hath ben gathered by the Churchwardens of the forfets.

16 Item, whether there be in your quarters any that openly or priuily vse or frequent anye kinde of diuine seruice or common prayer, other then is set forth by the lawes of this Realme: and disturbers of common prayers, or letters of the worde of God to bee reade, preached or hearde: Anye that by couerte or craftye meanes depaue or contemne the same: or that speake to þ derogatiō of þ Queenes maiesties ancthority & power, or of the lawes set out by publike aucthority.

17 Item, whether there be amonge you any blasphemers of the name of almighty God, adulterers, fornicators, baudes, or receauers of suche persons. Any suspected of incest or any other notoriouse fault, sinne or crime. Any drunkardes, ribauldes, common clauderers of their neighbours, raylers or scoulders, sowers of disorde betweene neyghbours, by playes, rimes, famous libelles, or otherwise.

18 Item, whether there be in your parishes any Inkeepers or Alewives, that admit any resorte to their houses in tyme of Common prayer. Anye that commonly

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commonlye absente themselves from theyre owne Church: or otherwise idelye or lewdlye prophane the Sabbath day. Any that keepe any secret conventicles, preachinges, lectures or readings, contrary to the lawes. Any suspected of heresy, or that maintaine any erronious opinions contrary to the lawes of almighty God and good religion, by publique authoritie in this Realme set forth.

Item, whether there be in these parties whiche minister the goods of those whiche bee deade, without authority: any executors whiche have not fulfilled their testators will, specially in payinge of legacies geuen to good and goodlye vses, as to the reliefe of pouertye, to poore schollers, orphanes, highe wayes, marriage of poore maydens, and suche like. Whether your Hospitals and Almshouses be iustly vsed, according to the foundation and aunciente ordinaunces of the same. Whether there be any other placed in them then poore impotent and needy persons, that hath not otherwise wherewith or wherby to liue.

Item, whether there bee anye whiche of late haue bequeathed in their testaments, or otherwayes there be appoynted by ordinaries, anye summes of monye, Jewels, Plate, Ornaments, or annuities for the creation of any obites, diriges, trentals, or anye suche like, now by the lawes of this Realme not permitted: and if there bee, that you present the names of suche executors, the quantity and quality of the gifte, that ordre may be taken therein accordingly.

Item, whether there be any mony or stocke apper-
taininge to anye parische church, in anye mannes
hands

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handes, that refuse or differreth to paye the same: or that vseth fraude, deceyte or delaye to make anye accompte in the p[re]sence of the Honesty in the parish, for the same. Whether your Church wardens and others, afore tyme, haue g[iv]en the yearely accompte, accordinge vnto the custome as it hath been aforetime vsed. Whether the store of the poore mennes boxe bee openlie and indifferentlie geuen where neede is, without parciall affection. Whether any stocke of cattell or graine appertaininge to your churches, bee decayed: by whose negligence, and in whose handes.

22 Item, whether your schoolemaisters bee of a sincere religion, and bee diligent in teachinge and bringinge vp of youth. Whether they teache anye other Grammar, then suche as is appointed by y^e Quenes Maiesties Iniunction annexed to the same, or not.

23 Item, whether there be any amonge you that vse sorcerie or inchauntment, magike, incantations, or nicromancie, or that be suspected of the same.

24 Item, whether there bee anye in these partes, that haue maryed within degrees of affinitie or consanguinitie by the lawes of God forbidden, so sette oute in a table for an Admonition. Anye man that hath two wiues, or any woman that hath two husbands. Anye that beinge diuorced or separated asyde, hath maryed againe. Anye maryed that haue made precontractes. Any that haue made priuie or secrete contractes. Anye that haue maryed without banes thyssolemnely asked. Anye couples maryed that
lyue

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live not together, but slanderouslie live a part. Anye that haue married out of the parishe churche, where they ought to haue the same solemnised.

Item, whether the Parishioners of euery parishe 25
duelye pay vnto the Collectors of the same, for the poore, accordinge to the statute in that behalfe prouided, all suche sommes of money as they be cessed at, or of beneuolence haue graunted, for the reliefe of y^e poore or no, or whether any haue or doe refuse to paye the same or no.

Generallye, whether there bee any euill liuers or offenders of the lawes of almighty God: Any suspected of any notorizous sinne, faulte or crime, to the offence of Christian people committed: Anye that stubburnelye refuse to conforme them selfe to vnitie & good religion: Anye that bruteth abroad rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of
Christes Churche and Christian
congregation.



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by Reginalde Wolfe.

ANNO DOMINI M. D. LXXIIII.

printed for the author at the University of Cambridge
by J. Sturges, printer, in the year 1751.

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From which it is manifest that the author
has not only been diligent in his researches
but also in his application to the authorities
of the law, and in his attention to the
principles of justice, and in his regard to the
interests of the public.

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has not only been diligent in his researches
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principles of justice, and in his regard to the
interests of the public.



Printed at London
by J. Sturges, printer, in the year 1751.
ANNO DOMINI MDCCLXI

Aduertifments

partly for due order in the publique
administration of common prayers
and vsinge the holy Sacramentes,
and partly for the apparrell of all persons ec-
clesiasticall, by vertue of the Queenes maiesties
letters commaunding the same, the xxv. day of
January, in the seventh yeare of the raigne
of oure Soueraigne Lady E L Y Z A B E T H, by
the grace of God, of Englande, Fraunce
and Irelande Queene, defender
of the fayth. &c.



L O N D I N I.

Cum priuilegio ad imprimen-
dum solum.

The Preface.



The Queenes maiestye of her godly zeale calling to remembraunce howe necessary it is to the auancement of gods glory, and to the establisshmente of Christes pure Religion, for all her louing subiectes, especially the state Ecclesiasticall, to bee knitte together in one perfecte vnitie of doctrine, and to bee conioyned in one vniformity of Rites and Maners in the ministratiō of Gods holy worde, in open prayer and ministratiō of Sacraments, as also to be of one decent behauioure in their outwarde apparrell, to be knowne partely by their distinct habits to bee of that vocatiō (who shoulde be reuerenced the rather in their offices as Ministers of the holpe thinges whereto they bee called) hathe by her letters directed vnto the Archebysshop of Canterbury and Metropolitane, required, enioyned and straightly charged, that with assistance and conference had with other bysshops, namely suche as be in commission for causes ecclesiasticall, some orders might bee taken, whereby all diuersities and varieties amonge them of the cleargy and the people (as breedinge nothinge but contention, offence and breache of commō charity, and be agaynste the lawes, good vsuage and ordinaunces of the Realme) might be reformed and repressed, and brought to one maner of vniformity throughout the whole Realme, that the people may thereby quietly honour and serue almighty God in truthe,
concorde,

THE PREFACE.

concord, vnity, peate and quietnes, as by her maties layde letters more at large dothe appcare. Wheruppon by diligent conference and communication in the same, and at laste by assent and consent of the persons befoze sayd, these orders & rules ensuing, haue been thoughte meete and conuenient to bee vsed and folowed: not yet prescribinge these rules as lawes equiualent with the eternall worde of God, and as of necessity to bynde the consciences of her subiectes in the nature of them considered in them selues: Or as they shoulde adde any efficacy, Or more holynes to the vertue of publique prayer and to the Sacraments, but as temporall orders meete Ecclesiasticall, without any bayne superstition, and as rules in some parte of discipline concerning decency, distinction, and order for the time.

Articles for doctrine & preaching.



Firste, that all they whiche shalbe admitted to preache, shalbee diligentlpe examined for their conformity in unity of doctrine, established by publique authoritie: and admonished to vse sobriety and discretion in teachinge the people, namely in matters of controuersy: and to consider the grauity of their office, and to foresee with diligence the matters which they will speake, to vtter them to the edification of the Audiente.

Item, that they sette owte in theire preachinge the reuerent estimation of the holpe Sacramentes of Baptisme and the Lordes supper, excitinge the people to thoften and deuoute receauing of the holy Communion of the body and bludde of Chryste, in suche forme as is already prescribed in the booke of Common prayer: and as it is further declared in an Homily concerninge the vertue and efficacie of the saide Sacramentes.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appoynted in the booke of Common seruite, as in the Queenes Maiesties Intunctions, as also of all other ciuill duties due for subiectes to do.

Item, that al licences for preaching, graunted out by y^e Archebysshop & Bysshopes wⁱn the prouince of Canterbury, bearing date before the first day of

A.iii. marche

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marche 1, 6 4 be voyde and of none effect: and neuerthelesse all suche as shalbe thought mete for the office, to bee admitted agayne without difficulty or charge, paynge no more but iiii. pents for the writinge, parchment and waxe.

Item, yf any Preacher or parson, vicare or curate so licensed, shall fortune to preache any matter tendinge to dissention, or to the derogation of the religion and doctrine receyued, that the hearers denounce the same to the Ordinaries, or the next Bysshoppe of the same place: but no man openly to contrary or to impugne the same speache so disorderly uttered: whereby may growe offence and disquiet of the people, but shalbe conuincd and reproued by the Ordinary after suche agreeable order, as shall be seene to him according to the grauity of the offence. And that it be presented within one moneth after the wordes spoken.

Item, that they vse not to exacte or receaue unreasonable rewardes or stipendes of the poore Pastors, comminge to their Cures to preache, whereby they myght bee noted as folowers of filchye lucre, rather then vse the office of preaching of Charity and good zeale, to the saluation of mens soules.

Item, if the Parson be able, he shall preache in his owne person euery thre monethes, or else shall preache by an other, so that his absence be approved by the Ordinary of the diocess in respect of sickness, seruice or study at the Uniuersities. Neuerthelesse

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lesse yet for wante of able preachers and parsons, to tolerate them withoute penaltie, so that they preache in theyre owne persons, or by a learned substitute, once in every thre moneths of the yeare.

Articles for administration of prayer and Sacramentes.

First, that the Common praier be saide or songe decentlye and distinctlye, in suche place as the Ordinarie shall thinke mete for the largenesse and streightnesse of the Church and quyer, so that the people may be moste edified.

Item, that no parson or Curate, not admited by the Bysshoppe of the dioces to preache, do expounde in his owne Cure, or else where, any scripture or matter of doctrine or by the way of exhortation, but onely study to reade grauely and aptly, without any glosing of the same, or any additions, the Homelyes already sett owte, or other suche necessary doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, that in Cathedrall churches and colledges, the holye Communion be ministred vpon the firste or seconde sundaye of euery monethe at the leaste. So that both Deane, Prebendaries, Priests and Clerkes do receaue: and all other of discretion of the fundation, do receaue foure tymes in the yeare at the leaste.

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Item,

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Item, in the ministracion of the holy Communion in Cathedrall and Collegiat Churches, þ principal minister shal vse a Cope, with Gospeller and Epistoler agreeably: and at all other prayers to be sayde at that Communion table, to vse no Copes but surplesse.

Item, that the Deane and Prebendaries weare a Surplesse with a silke Hood in the Quyer: and when they preache in the Cathedrall or Collegiate church, to weare theire hood.

Item, that euery Minister sayinge any publique prayers, or ministringe the Sacramentes, or other rites of the church, shall weare a comely Surples with sleues, to bee provided at the charges of the Parische: and that the Parische provide a decenre table standinge on a frame, for the Communion table.

Item, they shal decenrely couer with Carpet, silke or other decenre coueringe, and with a fayre linnen clothe (at the tyme of the ministracion) the Communion table: and to sett the tenne Commandementes vppon the East walle ouer the said table.

Item, that al communicantes do receaue kneeling, and as is appointed by the lawes of the Realme, and the Queenes maiestyes Injunctions.

Item, that the fonte be not remoued, nor that the Curate do baptise in parische Churches in any Vassons, nor in anye other forme then is alredie prescribed.

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scribed, without charginge the parent to be present or absent at the Christening of his childe, although the parent may bee present or absent, but not to answer as Godfather for his childe.

Item, that no childe bee admitted to answer as Godfather or godmother, except the childe hath received the Communion.

Item, that there be none other holidayes observed besides the Sundayes, but onely suche as be set out for holidayes, as in the Statute Anno quinto & sexto Edwardi sexti, & in the new kalender authorised by the Queenes maiesty.

Item, that when any Christian bodye is in passing, that the bell be tolled, and that the Curate be specially called for to comforte the sicke person: and after the tyme of his passinge, to ringe no more but one shorte peale: and one before the buriall, and another shorte peale after the buriall.

Item, that on Sundaies there be no shoppes open, nor artificers commonlye goinge aboute their affaires worldly. And that in all faires and common markets, fallinge vppon the sunday, there be no shewing of any wares before the Service be done.

Item, that in the Rogation dayes of procession, they singe or saye in Englishe the twoo Psalmes beginninge, Benedic anima mea. &c. with the Letanye and Suffrages there vnto, with one Homelye of thanks geuinge to God, already deuised and diuided into foure partes, without addition of any superstitious ceremonyes heretofore vbled.

Articles for certayne orders in ecclesiasticall policy.

First, againste the day of giuing of orders appointed, the Bysshoppe shall geue open monitions to all men, to except agaynste suche as they knowe not to be worthy, either for life or conuersation. And there to giue notice that none shall serue for orders, but within their owne Dioces where they weare borne, or had their longe tyme of dwellinge, except suche, as shall bee of degree in the Uniuersities.

Item, that younge Preistles or Ministers, made or to be made, be so instructed, that they bee able to make apte answers concerninge the forme of the Catechisme prescribed.

Item, that no Curate or Minister bee permitted to serue without examination and admission of the Ordinary or his deputy, in wyting, hauing respect to the greatnes of the Cure, and the meetenes of the party: and that the sayde Ministers if they remooue from one Dioces to an nother, bee by no meanes admitted to serue, without testimonye of the Diocesan from whence they come, in wyting, of theyre honesty, and ability.

Item, that the Bysshop doe call home once in the yeare any Prebendary in his Churche, or beneficed in the Dioces whiche studieth at the Uniuersities, to knowe how hee profiteth in learninge: and that he be not suffered to bee a seruinge or a waytinge man dissolutely.

Item,

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Item, that at the Archdeacons visitation, the Archdeacon shall appoynte the Curates to certayne taxes of the newe Testamente, to bee conde without booke. And at theire nexte Synode to exacte a rehearsall of them.

Item, that the Churchwardens once in y^e quarter declare by theyre Curates in billes subscribed with their handes to the Ordinarie or to the nexte officer vnder him, who they bee whiche will not readly paye theire penalties for not comminge to Goddes diuine seruice accordingly.

Item, that the Ordinaries doe vse good diligente examination, to foresee all Simoniacall pactes or couenants with the Patrons or presenters, for the spoyle of their glebe, tithes, or mansion houses.

Item, that no persons be suffered to marve within the Leuiticall degrees mentioned in a Table set forth by the Archebysshoppe of Caunterburpe in that behalfe, Anno Domini 1563. and if any such be, to be separated by order of lawe.

B.ij.

Articles

Articles for outwarde apparrell of

persons Ecclesiasticall.

Firste, that all Archebyschoppes & Byschoppes do vse and cōtinuee their accustomed apparrell.

Item, that all Deayes of cathedrall churches, Masters of Colledges, all Archdeacons, and other dignities in Cathedral churches: doctors, bachelers of Diuinitie and Lawe, hauing any Ecclesiasticall liuinge, shall weare in their common apparrell abroad, a syde gowne with sleues streyght at the hande, without any cuttes in the same. And that also without any fallinge cape: and to weare tppets of sarcenet, as is lawfull for them by thact of parliament, Anno 24. Henrici octauī.

Item, that all doctors of Physick, or of any other facultie, hauinge any liuinge ecclesiasticall, or any other that may dispende by the churche one hundred markes, so to bee esteemed by the frutes or tenthes of their promotions: and all Prebendaries, whose promotions be valued at twenty pound or vppward, weare the like apparrell.

Item, that they and all ecclesiasticall persons, or other hauinge any ecclesiasticall liuinge, doe weare the cappe appointed by the Injunctions. And they to weare no hattes but in their iourneinge.

Item, that they in their iourneinge do weare their clokes with sleues put on, and lyke in fashion to their gownes, without gards, welts, or cuts.

Item,

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Item, that in their private howses and Studies, they vse their owne liberty of comely apparrell.

Item, that all inferiour Ecclesiasticall persons shall weare longe gownes of the fashon aforesayde, and cappes as afoze is prescribed.

Item, that all pooze Parsons, vicars and curates do endeuoꝛ themselves to confoꝛme their apparrell in like sorte, so soone and as conuenientlye as theire abilitie will serue to the same. Prouided that their abilitie bee iudged by the Bysshop of the Dioces. And yf theire abilitie will not suffer to buye them longe gownes of the foꝛme afoze prescribed, that then they shall weare their shoyte gownes, agreeable to the foꝛme before expressed.

Item, that al suche persons as haue ben oꝛ be Ecclesiasticall, and serue not the minysterie, oꝛ haue not accepted oꝛ shall refuse to accepte the othe of obedience to the Queenes Maiesty, doe from hencefoꝛth abzoꝛde weare none of the sayde apparrell of the foꝛme & fashon aforesayde, but to go as nicere laye men, till they bee reconciled to obedience: and who shall obstinately refuse to do the same, & they bee presented by the Ordinarie to the Commissioners in causes Ecclesiasticall, and by them to be refoꝛmed accordingly.

B.iii.

**Protestations to be made, promised
and subscribed by them that shall hereafter bee ad-
mitted to any office, roome or cure in any
Churche, or other place Ecclesiasticall.**

IN primis, I shall not preache or publicly in-
terprete, but onely reade that whiche is appoin-
ted by publique authoritie, without speciall license
of the Bysshoppe vnder his seale.

I shall reade the seruice appoynted, plainly, distin-
ctly and audibly, that all the people may heare and
vnderstande.

I shall keepe the Register booke accordinge to the
Queenes Maiesties Injunctions.

I shall vse sobrietye in apparrell, and specially in
the Churche at Common prayers, accordinge to
order appoynted.

I shall moue the parishioners to quiet and con-
corde, and not geue them cause of offence, and shall
helpe to reconcile them whiche be at variaunce, to
my vitermoste power.

I shall reade dayly at the leaste one chapter of the
Olde Testament, and an other of the Newe with
good aduiselement, to thincrease of my knowledge.

I do also faithfully promise in my person, to vse &
exercise my office and place to the honor of God, to
the quiet of y^e Queenes subiects within my charge,
in truth, concorde and vnitie. And also to obserue,
kepe

ARTICLES.

keepe and mentayne suche order and vniformity in
an externall policie, Rites and Ceremonies of the
Church, as by the lawes, good vsuages and orders
are already well prouided and established.

I shall not openlye intermedle with any artificers
occupacions, as couetouslye to seeke a gayne there-
by, hauinge in Ecclesiasticall lyuinge to the somme
of twenty Nobles or aboue by yeare.

Agreed vpon and subscribed by

Matthæus Cantuariensis.

Edmundus Londoniensis.

Richardus Eliensis.

Edmundus Roffensis.

Robertus Vintoniensis.

Nicolaus Lincolnensis.

Commissioners
in causes Eccle-
siasticall.

With others.

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